



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

grade of attainment in reading might reasonably be expected of students after two years of good teaching.

To sum up, then, the benefits of a High School course in Latin might be outlined as follows:

(1) Transfer of general training in the matter of habits of perseverance, close observation, power of discrimination, etc.

(2) Enlargement of the mental outlook through the venture into this new field of thought and feeling.

(3) A closer touch with men and things of old; and an entrance (even though slight) into the fellowship of world scholarship.

(4) More or less consciously cultivated by-products, such as insight into the English language, foundation for study of the Romance languages, etc.

(5) A power to read the Latin language commensurate with the time spent in the study.

This is the program where Latin is taught 'as an end in itself', as is the case now almost everywhere. The ideal, of course, is not attained in all Schools, nor with all pupils (but we may note, in passing, that the same thing could be said of all other High School subjects). But it is an ideal well worth working toward; and with certain minor improvements in method we may approximate it more nearly.

Those who believe in maintaining this ideal will do well to watch closely the progress of the Latin Investigation undertaken by the American Classical League. For the bitter attack upon present methods and aims in Latin teaching referred to above is launched with the definite purpose of clearing the way for a very different program, according to which all effort would be discontinued to bring the rank and file of students to a reading power in the language, and the time would be devoted more particularly to the by-products included under number 4 above^a.

Aside from all other considerations, I venture to call attention here to the fact that it would be extremely poor strategy to greet groups of prospective beginners in Latin with the announcement that they cannot hope to acquire any sort of reading knowledge of the language, even after three or four years of study. For it is entirely natural that children should expect to learn to read Latin, and that they should gauge the success of their efforts very largely by the progress made in that direction.

Decision to hold to the program of studying Latin for the sake of Latin (rather than for the sake of its by-products) does not mean, of course, that some readjustment should not be made (especially under number 4) to make it certain that even the students who enjoy but a brief course shall carry away with them certain tangible benefits.

On the other hand, readjustment of a different kind may be desirable under number 5. At any rate it seems clear that, in the past, the failure of multitudes of students to get upon their feet in the matter of translation was due to the haste with which they were plunged into their first author. With different

treatment at this point, many who now fail might be brought on safely to real reading power.

A hopeful sign of the times is to be seen in the growing favor with which many are regarding the proposal to lengthen the period devoted to 'beginning Latin', thus making it possible to preface Caesar with a considerable amount of easier reading.

It is unfortunate that no Roman author of the classical period has bequeathed to us just the sort of material best suited to this purpose. But, on the other hand, the prejudice against adapted and made Latin has in great measure abated; and, with controlled vocabulary and syntax, it is no impossible task to construct a ladder along which the student may proceed with confidence and a feeling of success to the more difficult reading to be found in his first author.

In any case, we are likely soon to be confronted with a sharp issue. Shall we continue to teach Latin for the sake of Latin, making special provision for those who do not carry the subject far, and, in addition, perfecting the means of developing reading power? Or, for the rank and file of students, shall we frankly give up any attempt to teach them to read the language, making of the Latin course a 'Modern School' factory for intensive production along the lines indicated under number 4?

UNIVERSITY OF CALIFORNIA

H. C. NUTTING

REVIEW

The Laws of Plato. The Text, Edited with Introduction, Notes, Etc. Two Volumes. By E. B. England. Manchester: At the University Press; London and New York: Longmans, Green and Co. (1921). Pp. 641, 669.

To edit the Laws of Plato as Mr. England has done is a task worth while, and his work deserves a welcome. It is, he reminds us, the only complete edition of this dialogue with an English commentary. Editions of separate books are rare. Seventy-five years ago, an American scholar, Tayler Lewis, under the title *Plato Against the Atheists*, published as a College text-book an edition of Book 10. He chose this book because it seemed to him to be "the best central position from whence to make excursions over a large part of the Platonic philosophy". Certain famous passages from the Laws occur in our text editions of selections from Plato; but in general it is true that one who would read the Laws reads the plain text or Jowett. The publication of this edition constitutes an invitation to read, in the original, this much neglected work.

Mr. England has done for the Laws what James Adam did for the Republic, in that he has furnished an edition of the dialogue entire, in moderate compass and with a scholarly commentary. One could wish that he had followed the current practice of putting text and notes on the same page. Even the textual notes are not given under the text. Practical considerations may have been decisive here, for Mr.

^aThe Classical Journal 17.52 ff.

England does not limit himself to the ordinary critical annotation, with a mere registry of apparatus, but discusses, often quite fully, the processes of textual corruption and restoration. The text is, fundamentally, that of the Oxford edition, but Mr. England has proceeded with independence, adopting frequently readings proposed as emendations. In the whole body of the notes, which in the two volumes together comprise over 800 pages, a due proportion is kept between textual and other matters. Grammatical usage receives attention. For example, the tendency, more marked in the Laws than in the earlier works, to extend the use of periphrastic forms, such as *ἐστὶ* or *γίγνεται* with a participle, is noticed and the material is indexed. The wide range of the discussion in the Laws calls for comment upon the most diverse themes. The Notes make abundant use of the literature of Platonic interpretation, and display good critical judgment. There is fulness, perhaps a colloquial fulness, that reveals processes as well as results. But not many find the Laws easy reading, and most of us may get instruction from these glimpses into the editor's workshop.

Mr. England makes special acknowledgment of the works of Constantin Ritter, *Darstellung des Inhalts, and Kommentar zum Griechischen Texte*. One may conjecture that Ritter's *Darstellung* inspired Mr. England to the preparation of one of the most valuable parts of his edition, the Analyses. At the beginning of each volume an analysis of the contents, book by book, precedes the text. In addition to these analyses, covering some seventy pages, there is prefixed to each book a "short analysis" of a dozen lines.

In the history of European political theory a position of honor has always been accorded to Plato, and to the Laws. One misses in this latest dialogue the stylistic excellencies that belong to the earlier works, vivacity, concreteness of expression, dramatic power. It is the aged Plato, but still Plato. The Doctrine of the Soul is still supreme, and the problem of Man in Society presses for solution. There is, then, a field for this edition of the Laws, which renders more accessible an important part of Plato's thinking. And Plato's thinking, whether this part of it or any other, has for the generous mind of youth to-day the same informing and revealing quality which Tayler Lewis recognized when he penned these words for his College textbook: "The young man who is an enthusiastic student of Plato can never be a sciolist in regard to education, a quack in literature, a demagogue in politics or an infidel in religion".

HAMILTON COLLEGE

EDWARD FITCH

The Mythology of Vergil's Aeneid According to Servius. By John Prentice Taylor. A New York University Dissertation (1917). Privately Printed. Pp. 62.

A proper appreciation of Vergil's work is impossible without some consideration of the exhaustive commentary of the Roman grammarian Servius, of the

fourth century. Much of the medieval tradition of Vergil was derived, albeit indirectly, from Servius; and modern commentators have not failed to express their admiration and respect for this, the first great interpreter of Rome's national poet. Because of the tendency of modern scholars to consider the authors themselves rather than what early commentators have said about them, the sum of scholarly production on Servius is not large; hence any new addition to the bibliography must be eagerly welcomed. Again, the task of making a comprehensive study of Servius has been rendered especially onerous because Thilo's great edition of Servius has never been supplied with an index.

The present dissertation is an elaborate study of Servius's expositions of Vergil's mythology. No attempt is made to give an exhaustive treatment of all Roman mythology; the author declares in his Introduction that he has confined himself

to those personages, whether gods or heroes, who became actual objects of worship at some time or other. Hence some of the hero-tales to which Servius refers will not be found here, since many of the heroes remain of purely human interest in their deeds and relationships.

This delimitation at once removes from the discussion many of the myths to which Vergil devoted most time.

The dissertation begins with a short discussion of Servius and his work (Chapter I, 1-3). Then follows a chapter (4-5) on the method of Servius, in which something is said of his sources and of his use of authorities. Then comes (6-7) a short discussion of Roman mythology, in which distinction is made between the native Italic *numina* and the gaudy characters of the imported Hellenic mythology. This is followed by an elaborate catalogue of the gods and goddesses in their degree, with observations on their cultus, and quotations from Servius (Chapters IV-VI, 8-31, 32-48, 49-56). At the head of this mythological Who's Who stand the twelve Olympians; then follow in order Saturnus, Faunus, Bacchus, Amor, Ianus, Atlas, the Furies, Cybele, Iris, Penates, Lares, the Lower World, Hercules, Aesculapius, Romulus et Remus. Everything that Servius says about these ancient worthies has painstakingly been extracted and presented in concise form, together with explanatory observations on the general significance of the character considered.

This constitutes the bulk of the dissertation. There is another short chapter (VII, 57-60) which treats of the Cumaean Sibyl and of the Fates; these personages, though they were not objects of direct veneration, are nevertheless of great importance in the history of Roman religion and mythology. In this chapter are given, also, references to some of the most important non-religious myths, such as those of Orpheus, Theseus, etc.

Dr. Taylor has, in the main, acquitted himself creditably of his task. His monograph shows evidences of care and devotion; it will serve as a convenient compendium of Servius's mythological pronouncements. Some of Dr. Taylor's statements require,